

THE
REASONS

For applying to

The King and Parliament

FOR

An Augmentation of Stipend to the
Ministers of the Church of Scotland,

EXAMINED.^K

IN

A LETTER to a FRIEND

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S I R,

I Have read the Pamphlet you sent me; and sincerely believe, that whoever has advised our Ministers to this unreasonable Demand, has been no personal Friend to them nor their Cause either in Church or State.

It is a common Notion, that the Ministers of the Church of *Scotland* have very small Revenues, and are ill supported. This appears true to such as are dazzled with the Splendor of the dignified Clergy of some Countries: But, on Inquiry, it will be found, that the Incomes of our Ministers are not only sufficient, but that they possess a greater Proportion of the Revenues of their Country than any other Protestant Clergy whatever.

It can easily be made appear, that the whole Amount of the Land and Houses of *Scotland* possessed by the Laity, does not exceed *L. 820,000 per annum*. Our Land-tax, at two Months Cess, amounts to *L. 12,000*: And it is universally known, and I believe will not be contradicted, that, take the Kingdom throughout, two Months Cess amounts to above $3\frac{1}{2}d.$ in the Pound of the real Rent: And it will be difficult to find any County in *Scotland*, which, at eight Months Cess, that is, four Shillings in the Pound Land-tax, does not really pay one Shilling and two Pence. Admitting this, it follows, that as *14d.* is to *240d.* *i. e.* one Pound *Sterling*; so is *L. 48,000*, our Land-tax, to *L. 822,858*, the Rent of the whole Land and Houses of *Scotland* possessed by the Laity. One sixth, or *L. 8000*, of this, is to be paid by the Boroughs, and is to be considered as a Tax on Houses or Trade, rather than on Land; which

being deducted, as it ought, reduces the real Rent of all the Land in *Scotland* to *L. 685,714*.

It is disagreeable to find one's self obliged to publish this to the World, when Money is at least as much respected as it ever was in former times; and is become the Standard for ascertaining the Value, not only of individual Men and Things, but of Nations too. However, as I am persuaded it is from not having considered the State and Poverty of this Country, that so pious and disinterested a Set of Men, as the Synod of *Glasgow* and *Air*, have been misled, and the same Error might mislead others; I hope I shall be forgiven for endeavouring to reconcile those Gentlemen to their Circumstances, by making them sensible, that it is only owing to the Poverty of our Country, if they are not the richest Protestant Clergy in *Europe*; for, on Inquiry, it will appear that they really possess above one tenth of the Revenue of the Kingdom, take it in what Shape one will.

I am assured, there are above a thousand established Clergymen in *Scotland*, including Second Ministers, Professors of Divinity, King's Chaplains, &c.; and I believe it will not be disowned, that the Stipends of these amounts to at least *L. 65 per annum*, one with another: It will likewise be allowed, that the Glebe, which must be four Acres at least, and generally consists of the best Land in the Parish, is worth *20s. per Acre*: The Cow and Horse Grass, and Church-yard, one can hardly value at less than *40s.*: The Exemption from Land-tax, Rogue-money, Highways, &c. cannot be computed at less than *L. 5 per annum*: And, lastly, the Manse or House Rent, in which the Minister will hardly drive a Nail, and where all
Reparations

Reparations must be done by the Heritors, is certainly worth *L. 7, 10 s. per annum*, especially as there is generally a Garden to it; and I imagine it cannot be proved, that any Manse has of late been built for less than *L. 100*; and it is but moderate to allow $7\frac{1}{2}$ *per cent.* for Money laid out on Houses, where one is bound to uphold.— Thus the thousand Ministers in *Scotland* actually possess and enjoy above *L. 80,000 per annum* out of *L. 685,714*, the Rent of the Land, or of *L. 822,857*, the total Amount of Land and Boroughs in *Scotland*. And as the Number of People in *Scotland* is thought to exceed *L. 1,000,000*, it appears that 1000 Clergymen possess above a tenth of the Income of that *1,000,000*, *i. e.* 100 Shares each, and yet are not contented.

The great Noise one is used to hear about the overgrown Revenues of the Church in *England*, has probably produced the Proposal in question; and yet I can assure the Reverend Gentlemen, that, on Inquiry, they will find themselves infinitely better off than the *English* Clergy, notwithstanding all that is said of their huge Livings.

There are 11,000 Parishes in *England*: The Amount of these Livings taken together, does not come to *L. 120*, one with another; and taken separately, there are not 500 out of the whole that exceed *L. 200* or 250 a-piece.

—It will not be amiss to compare the Income of an *English* Clergyman of *L. 120* a-year, with that of a *Scots* Minister of *L. 70*.

Living

Living of the English Clergyman; L. 120.

Out of which he pays down for First Fruits
and Tenths, Institution, and Inducti-
on, L. 120.

This at double Interest, he being only Te-
nant for Life, — — — 12 0

Land-tax, at 4 s. in the Pound, — — — 18 0

Window-tax, Poor-rates, High-ways,
Church-wardens Rates, &c. — — — 12 0

Visitation-money to the Bishop, L. 5 once
in two Years, — — — 2 10

Reparation of his House and Offices, par-
ticularly vast Barns for the Tythes, — — — 5 0

In all L. 49 10

Thus there remains to the Parson, — — — 70 10

I will appeal to any Man that knows *England*;
if any Part of this Sketch is exaggerated.

Scots Minister's Stipend, L. 70

Glebe, — — — — — 4

Cow and Horse Grass, — — — — — 2

In all L. 76

Thus a *Scots* Minister, with L. 70 a-year Sti-
pend, sees more Money than any *English* Clergy-
man who has a Living of L. 120 a-year.

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The Clergy in *Holland*, except at *Amsterdam*, *Roterdam*, the *Hague*, and two or three other great Towns, have none of them 1000 Guilders *per annum*, which, with the Taxes they pay, does not make *L. 70*: And there is no Protestant Country in *Europe*, where the Income of the Clergy amounts to one twentieth of the Rent of the Lands, except in *Great Britain*. And in *England* the Revenue of all the Clergy, Cathedrals included, and even the Revenue set apart for keeping up these sumptuous Edifices, does not exceed *L. 1,600,000*. Tho' the Land of *England* is confessed to amount to *L. 20,000,000 per annum*; which is but two twenty fifts of the whole: Whereas our Clergy cost us one tenth.

Harrington proposes an *Agrarian Law*, by which in *England* he would restrain the Possession of one Man to *L. 2000 per annum* in Land; and thinks, that in *Scotland* no one Man ought to possess more than 500 a-year. Our Countryman, *Fletcher* of *Salton*, was of Opinion, that no Man in *Scotland* ought to have above *L. 200* a-year. Surely, in a Country where these Patriots thought it of dangerous Consequence, that any Person should possess more than *L. 5* or 200 a-year, they would never have recommended a Man as an Object of Charity who enjoyed *L. 70*.

Suppose Mr. *Fletcher's* Country Gentleman to succeed to *L. 200* a-year in the common Way in *Scotland*, after having buried Father and Mother, and let us state the Case between him and a Minister,

Suppose him to owe for burying his Parents, entering Heir, Infeftment, and some old Accompts,

300
To

Brought forward	300
To two Sisters and one Brother's To- cher, at L. 200 each,	600
Interest of these Sums,	45
Land-tax, &c. for L. 200 a-year,	13
Reparations of all Kinds, including Kirk and Manse,	10
Losses by Tenants,	—
Some little extraordinary Expences that the World requires of a young Laird, and from which a Minister, who is supposed to possess Philosophy and Religion, is ex- empted,	—

But supposing this same Laird to be left 10,000 Merks of Debt, or a Jointure, and let one only imagine how the Comparison will stand.

On the whole, I sincerely wish the Rent of *Scotland* amounted to more, and could afford more. In that Case the Ministers might hope to be listened to; but, as Matters stand, they have an ample Share of the Property of their Country. *Scotland* is really poor: And one would expect from the Christian Clergy, they would show us an Example of Moderation, to reconcile us to the Inconveniencies of our Situation. I own it lessens them not a little, in my Opinion, to find them set an Example the other Way: But no Step of theirs shall provoke me to forget, that they are Ministers of Christ, are good Subjects, and generally Men of Virtue; though I cannot think this unreasonable Scheme quite consistent with that Character.

We are all sensible, that, especially since the Union, our young Gentlemen are very ill off. Their Sex debars them from the Advan-
tages

tages the Men reap from it, by establishing themselves in our Plantations, the Fleet, Army, &c. Suppose a Petition was to be offered up to Parliament in behalf of all the young Women and unprovided Widows of genteel Education and Behaviour, humbly begging the Legislature to take their Case under Consideration, and representing, That whereas the great Demand the Publick has had for young Men in our Wars by Sea and Land, our Colonies abroad, &c. they have not, nor, by the Nature of the Thing, cannot possibly be provided for by Marriage; therefore they beg to be allowed an Establishment of L. 20 a-year each, out of the Rent of the Kingdom.

I think a great deal might be said in support of such a Petition. But what would blow it up at once is this: — There are at least 20,000 such young Women in the Kingdom, and the Amount of their Demand exceeds one half of the untaxed landed Rent of *Scotland*. And the Answer would be: Ladies, since you have the Misfortune to be born in a poor Country, you must submit to what Nature seems to have intended; and correct the Inconveniencies of your Situation, by Frugality, Temperance, and Patience. These are the Ornaments of your Sex in all Countries; but it is decent in your Circumstances, to make a Virtue of Necessity.

I shall now examine the Reasons set forth in the Pamphlet, and shall follow the Order in which I find them there.

Reason I. The Support and Education of a Family is vastly more expensive now, than when the Stipend was settled by King *Charles I.* a hundred
 B Years

Years ago. At that Time indeed it bore such a tolerable Proportion to the Rates of Things, and Circumstances of the Times, that for a while the Ministers of the Church of *Scotland* lived comfortably: But now it must be owned by every Person, that the necessary Expence of living is generally doubled, yea in many Articles near tripled, above what it was then: All Vivers, Cloathing, and Goods of every sort, are vastly risen in their Value; the Wages of Artificers, and Servants of all kinds, greatly advanced. So that, on these Accounts, the Maintenance of a Family, and the Education of Children in any measure of Decency, according to our Station in the World, is become impossible; for the Stipend in most Parishes does not exceed sixty or sixty five Pounds, and in many not fifty, in some not forty, nor even thirty: So that an Augmentation seems to be absolutely necessary, if *those that serve at the Altar, are to live by the Altar*. Had our Encouragement been assigned us in Church-lands, our Subject would have risen with the other Lands in the Country, and would have kept with them a growing Proportion to the necessary Expence of Life; but our Subject, being stated and unimprovable, is now greatly left behind in Value, even in Proportion as the Necessaries of Life are advanced. The Clergy are the only Set of Men in *Scotland*, whose Income is not increased with the Expence of the Times. The Land-rents are greatly raised, Salaries of all publick Employments considerably augmented, and the Profits of Traders and Mechanicks increased according to the Expence of Living. As for those Augmentations of Stipend which have been
granted

granted within these hundred Years, they have been but few in Number, the Additions which have been made, very inconsiderable, and, of late, Applications for Augmentations have been generally rejected.

Answer. It is by no means true, that Necessaries are become dearer than they were 100 Years ago. It appears from Bp *Fleetwood's Chronicon pretiosum*, a Book no body should be without, that Corn, on the Price of which all other Things depend, has been cheaper within these 50 Years, at a Medium, than in any Period of Time for 100 Years before. The same Principle appears from Sir *Henry Spelman's* Works, published by *Gibson*, in the Article on Coin. Cloathing of all Kinds is cheaper now than in *Charles I.'s* Time: And Woollen and Linen Goods, of the same Quality, never were so cheap in *Scotland* as now. The Difference is, that Luxury has crept in amongst us, and we do not content ourselves with what our Forefathers never aspired to.—No doubt *English* Broad Cloth is not so cheap as home-spun, nor Holland as Linen, nor Silk as Stuff: But I will venture to say, with Sir *Josiah Child*, that no Man of Sense ever chose a Wife in a Silk Gown, that he would have rejected in Worsted. I am afraid our Enemies will say, the plain *English* of this first Reason is:—*Truly it is grown the Fashion to be luxurious; and, as the Clergy ought to have the Lead on all Occasions, may it please your Majesty, &c. to put us in a Condition to vie with the best of them in it.*

It will be found, that the Augmentations and new Creations since the Time mentioned far exceed the neat Profit on the Improvement of Lands

in *Scotland*: For it is not fair, where a Man has laid out a large Sum in improving Land, to state all that to the Account of Improvement. If I lay out *L. 100* on Land, and raise my Rent only *L. 10* a-year, all that can be stated as Improvement, is the odd *L. 5* a-year. And I am afraid, if *L. 5 per cent.* is to be allowed for all the Money laid out on Improvement of Land these 100 Years, it will be found our Improvements have been backwards. And once establish the Principle, That Stipends are to be increased as Land improves, it will be deemed such a Tax on Industry and Agriculture, as will put a total Stop to it.

I beg to know, whether the Pay of an Officer, Soldier, and Sailor, is increased within the Time mentioned?

The Augmentations have been rejected of late, because the Judges of the Land thought the Clergy had enough.

Reason II. The Parishes in *Scotland* are generally much more populous, and consequently the Toils of the Ministerial Office, in visiting, examining, baptizing, marrying, and attending the Sick, much greater than when our Encouragement was fixed; our Labours are greater, and possibly more useful, both in a religious and civil Sense, than the Labours of any Set of Men in *Scotland*, who are so ill paid.

Answer. It cannot be made out, that *Scotland* is increased in Number of People within these hundred Years: But Evidence can easily be brought to the contrary; for which one needs but appeal to their own Session-books.

Reason III. It is impossible for us, upon our present small Income, to maintain that Influence and

and Regard which is due to our Function and Character. Wants and Straits naturally depress our Spirits, bring us into a mean Dependence on our People, and greatly sink the Credit of our Office with those of better Rank.

Answer. This is borrowed from *Jeremiah Collier*; and indeed has been so often exploded, and is so liable to Ridicule, that one needs only put them in mind when it was they have had most Influence, and have been most regarded; whether in the poor, or wealthy Times of the Church? and, whether a good Life and Character, or a Coach and Six, commands most Respect to a Clergyman and Philosopher?

Reason IV. The Smalness of our Stipend is apt to divide our Attention betwixt the Duties of our Office, and some secular Project, for maintaining ourselves in our Station; whereby our Thoughts must be distracted, our Cares divided, and our sacred Labours become enervated and fruitless.

Answer. This differs widely from the received Opinion of all Nations, ancient and modern: Not to mention the ancient Philosophers, far less the modern Papists, this really looks as if the Author had forgot the Evangelists, the Acts of the Apostles, and had never read any Ecclesiastical History.

Reason V. Our present Circumstances render us incapable of that glorious and divine Part of our Character, which consists in Kindness, Hospitality, and good Works; without which the best Sermons and most assiduous Labours of the Ministry, will prove in a great measure ineffectual with our People, and afford only an unsatisfying Pleasure to ourselves. With what Grace or Zeal
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can we recommend Beneficence and generous Deeds to our Hearers, when we want Power to make the Light of our own Example shine before them?

Answer. This is so ludicrous, that one is at a Loss how to treat it. The Subject is of a serious Nature; and yet I appeal to every thinking Man, if it is here seriously treated; not to take Advantage of the Indecency of the Expressions, *Hospitality*, and *the Light of our own Example shine before them*.

What is proposed, is, not to augment every Stipend, but only such as are below *L. 100* a-year. Are such as have the Happiness to possess that Sum remarkable for Hospitality? Is it by the Light of that Virtue that they instruct their Flock? or are we so unhappy in poor *Scotland*, where that Revenue can fall but to few People's Share, that a Man cannot shew a good Example to his Neighbours without *L. 100* a-year?

Reason VI. Were our Encouragement more considerable, Gentlemen capable of giving their Sons a liberal Education, would be more likely to educate them for the Ministry; whereby the Church would be adorned with able Ministers, and the civil Constitution remarkably strengthened by their Influence and Connexions.

Answer. This is still founded on a supposed Intention to increase the Revenue of every Minister, as well as the poorest. Gentlemen, when bred to the Ministry, never doubt of obtaining a good Living, if they have Merit. And I dare say, it never was an Objection to a Gentleman's breeding his Son to the Church, if he inclined to it otherwise, That he was not certain of obtaining one of the middling Livings for him.

Reason VII. If there were such an Augmentation

nion made to the Stipends over *Scotland*, as would make the Ministers live with Comfort in their respective Parishes, Transportations, with the manifold Inconveniencies attending them, would be in a great measure prevented.

Answer. This makes greatly against the Scheme. No body will deny, that it is an Objection, and perhaps the strongest, against our Church-government, That as there is no Room for Preferment in it, Men who naturally delight in Ease, want one of the chief Motives to Application. This is a Proposal to take away the only Incitement left us. Besides, if all Livings were made alike, it is likely such as considered their own Interest, would make Application, to quit a laborious and populous Charge, for a small and remote one. Thus one might expect to see Translations from large Towns and Parishes, to the remote Parts of the Country.

Reason VIII. The Attachment of the Church of *Scotland* to the Royal Family on the Throne, and to our present happy Constitution, has always been both dutiful and zealous, particularly in Times of Rebellion and publick Danger. This gives us Ground to expect a fair Hearing with his Majesty King *George*, and every honest Whig in the *British* Parliament.

Answer. As to this, the King is the Head of the Church; but he is likewise the Father of his People. It must be confessed the Clergy did their Duty on a late Occasion; and so did the Country Gentlemen. Such as did otherwise have deservedly suffered for it; or have, it is to be hoped, been set right by his Majesty's Clemency. The Country Gentlemen have suffered greatly by the Rebellion, from the double Taxes they paid in
most

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most Counties during that unhappy Period; they were put to great Expence and Inconveniencies, in removing their Goods, Vexation of their Tenants, Neglect of their Business, furnishing Carriages and Horses to both Sides; besides the Risk of the total Loss of their Property. I do not know that any Minister in *Scotland* lost any Part of his Stipend; and if any Manse has been injured, the Parish is bound to make it up. I must add, that it looks ill for the Clergy of a Kingdom, who owe so much to the Royal Family, and are under every Tie, human and divine, to support our happy Establishment, to make a Merit of having done their Duty on that Occasion, since they must have deserved the severest Censure if they had done otherwise: And, not content with that, to ask a Reward out of the Pockets of their Fellow-subjects, whose Poverty they ought to commiserate, will ever be thought unworthy the Ministers of Christ. I must observe, that what is mentioned in the Pamphlet, of levying the Stipends as the Land-tax is, viz, by Quartering and Dragooning, is a Method which I should imagine will hardly recommend the Doctrine of Christ; as, I am sure, it can receive no Sanction from it.

P. S. It will perhaps be said, that the Ministers in *Scotland* have not L. 65 a-year, one with another. It is the same Thing to my Purpose, if their Revenue amounts to L. 70,000 a-year in all, It is imagined their Numbers exceed 1000; and whether that Sum is spread amongst 1100, or confined to 500, is the same with relation to the Rent of the Kingdom. Besides, it will be found, on Inquiry, that $3\frac{1}{2}d$. in the Pound is considerably less than the Land-tax of *Scotland* at two Months

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